THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every day we should be a little wiser than the day before, seeing our own faults more clearly, and so how to correct them: realizing our capabilities, and so know how to direct them wisely."—COLLYER.

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HOW WE MAY BECOME ONE WITH THE FATHER.

LOVE and unity are characteristic of all well-regulated families. Where these exist there are order and peace; where they do not exist there are discord and confusion. The father and mother stand at the head of the family. They are to set their children examples in everything that is good, to "train them up in the way they should go, so that when they grow old they may not depart from it." To this end they must be united, of one heart and mind; the one must not be in opposition to the other. If they desire to see the members of their family live in love and unity and peace with each other they must set them an example in this respect.

Now, we are all the children of the Eternal Father, He being the Father of our immortal spirits. He stands at the head of the great human family, and associated with Him are His Son Jesus Christ and the Holy Ghost. The most perfect love and unity exist between the members of the Holy Trinity. While they are three distinct personages, they are one in attributes, powers and purposes; they are of one heart and one mind, and see eye to eye in all things. This is what Jesus meant when He said, "I and my Father are one." He did not mean, as some people are foolish enough to believe, that He and His Father were one and the same individual; for on another occasion He said, "My Father is greater

than I.' Again He said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13: 32.) Here Jesus positively states that neither men nor angels, no, nor even Himself, knew the hour of His second coming, but His Father only.

Immediately before His betrayal Christ prayed for His disciples, the Twelve, and other converts, as follows: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) It is absurd to think that Christ desired His followers to lose their individuality and become one person, even if such a thing were possible. He desired that all should be united in heart, in spirit and purpose, even as the Father, Son, and Holy Ghost are united. This was one of the objects for which He placed inspired apostles and prophets in the Church—that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4: 13, 14.) This was the burden of the apostles' teaching. Remembering the prayer of the Master, and also the mission which had been placed upon them, they labored diligently to preserve the believers in the unity of the faith. On hearing of divisions which had taken place among the members of the Church at Corinth, Paul immediately wrote to them, reproving them for their disunion, and thanking God that he had not baptized any of them, except Crispus and Gaius, and the household of Stephanas. In his epistle he said: "Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I. Cor. 1: 10.) If the Apostle Paul were to reappear to-day what a scathing rebuke he would administer to the several hundred so-called Christian churches, which, instead of bringing the people to a unity of the faith, have, by their disputations and contentions, turned the people's ears away from the truth and turned them unto fables, divided them, and caused bitterness and strife to reign in hearts in which God intended peace and love should dwell.

From what has been written this is the sum—that the Lord desired His followers to be one, even as He and His Father were one; and it is now my purpose to show how we may all become one with these holy Beings—by doing the will of the Father which is in heaven. By way of illustration:

In one of the country districts of England there lives a very happy family, consisting of the father, mother, four sons and two

daughters. Farmer Brown is held in the highest esteem by all who know him. He is honest, sober, truthful, industrious, and attends strictly to his own business. His good wife is not one whit behind him. Her home is neat as wax; she has a place for everything, and everything in its place. The children reflect great credit upon their parents; they honor their father and mother; the daughters take delight in helping their mother take care of the home, and the sons labor faithfully with their father on the farm. Here is an idcal home, an anteroom of heaven. What has made it such? Obedience, love, and unity. The wife loves and honors her husband, the husband loves his wife even as himself; the parents love their children, and they in turn love, honor and obey their parents. Monday morning Mrs. Brown says to one of her daughters, "Mary, I have a bundle of soiled linen I would like you to wash for me to-day." "I shall be pleased to do it, mother," is Mary's prompt answer. To Jane the mother says, "Jane, you will help me dress some fowl for the dinner?' "With pleasure, mother," answers the loving and obedient daughter." It is the same with the sons. To one of them Farmer Brown says, "George, I desire you to take a load of potatoes to the city to-day." "All right, father," is the ready answer. "And I would like you, James, to repair some of the fences." "I will do so," is the reply. To his sons Frank and Robert the father says, "My sons, I would like you to plow that picce of meadow land to-day;" and in half an hour the faithful boys are turning the sods. Here we find the secret of this family's happiness: it is because of the love and unity and obedience of the members. They are all of one heart and of one mind: the will of the husband is the will of the wife; the will of the parents is also the will of their sons and daughters.

Now, what would be the condition of this home if the inmates were not united? If when her mother had asked her to wash the linen, Mary had said, "I am not going to do it; I promised Laura Woods that I would go with her to the city to-day;" and Jane had also refused to help dress the fowl because she wanted to work on a new dress for herself; and George objected to going to the city with potatoes because he had promised a friend that he would go fishing with him; and the other two sons had likewise refused to do their father's bidding? The result would have been a quarrelsome and contentious family, a divided household, a habitation, but not a home in the true sense of the word.

Now, let us go back and speak of things spiritual. We have seen the love and unity that exist between the members of the Godhead; we have also seen that it was the desire of the Lord that we should all be one, even as He and His Father are one. Christ came to the earth as the representative of His Father, to teach mankind, both by precept and example, to conform their lives to the will of the Father. Only by doing so could they become one with Him and

His Father. He said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17.) From this we learn that the doctrine which Christ taught was the doctrine of His Father; therefore when men accepted the teachings of Christ they accepted the teachings of His Father also; and when they rejected the teachings of the Son they rejected the counsel of the Father. "He that receiveth me," said the Savior, "receiveth my father also."

Let us see what the will of the Father was as revealed through Christ. In the first place it was and is the will of God that men believe in His only begotten Son, Jesus Christ, and accept Him as their Savior and Redeemer. When certain people asked the Lord, "What shall we do, that we might work the works of God?" His answer was, "This is the work of God, that ye believe on him whom he hath sent." (John 6: 28, 29.) This shows us the first step we have to take in order to become one with the Father—to believe in Christ whom He has sent, and in the great and infinite atonement which He has made for our sins.

Now, let us see in what other respects God has manifested His will to us. He has declared through His beloved Son, and also through His holy apostles and prophets, that it is His express desire that we repent of our sins, and that, too, in all sincerity, and turn unto Him, when He will have mercy on us and abundantly pardon our transgressions. It is not the will of God that any man should die in his sins, but rather that he should turn from his wickedness and live. The Father has given us abundant evidence of His love for us and of His desire to save and exalt us in His presence. All this is shown in the gift of His only begotten Son. But before we are permitted to enter His presence and associate with the righteous, the pure, and the sanctified, we must be cleansed from our sins, for no unclean thing can enter the kingdom of heaven.

This also, then, is the will of the Father—that we repent of all our sins and turn and serve Him with full purpose of heart. By doing so we become one with Him; by refusing to repent we place ourselves in opposition to His divine will, become a law unto ourselves, and forfeit our right to His fellowship and blessings.

It is the same with baptism. God ordained and established the ordinance of baptism, by immersion, through obedience to which men could obtain a remission of their sins. He specially raised up John the Baptist and commissioned him to go forth and preach repentance and baptism in water for the remission of sins. He manifested His approval of that ordinance when His beloved Son received it at the hands of His servant John. Christ thoroughly understood the importance of the baptism by water, and told Nicodemus that "except a man be born of water and of the spirit he cannot enter into the kingdom of God." This plainly shows that

baptism is one of the laws of the kingdom of heaven; and it would be the height of presumption on the part of any man to claim citizenship in the kingdom of God who had refused to subscribe to the laws of that kingdom. A few months ago the writer, in company with a number of friends, paid a visit to Windsor Castle. On presenting ourselves at the entrance, an officer of the king politely informed us that an admission fee of one shilling was required of each visitor. We paid the fee and were shown through the royal apartments. But had we gone to Windsor, and, refusing to pay the entrance sum, had demanded admission to the castle, we would have been promptly ordered off the premises. As well might a citizen of the United Kingdom go to the United States and seek to become an American citizen without subscribing to the laws of adoption as for a man to try to get into the kingdom of heaven by refusing to obey the laws of that kingdom. We are told by Luke that those who refused to be baptized in his day rejected the counsel of God against themselves. (Luke 7: 30). Can a man who rejects the counsel of God be one with God? He can not. When the Savior introduced the ordinance of the washing of feet among His disciples, Peter refused to receive it, saying, "Lord, thou shalt not wash my feet." The Lord's answer shows the importance which He attached to all of His Father's ordinances. It was as follows: "Except I wash your feet, you have neither part nor lot with me." Therefore, if we desire to be one with our Father in heaven, and to dwell with Him in His kingdom, we must obey the commandments which He has given us.

But not only has a man to receive the birth of the water before he can enter the kingdom of God, but he must also receive the birth of the Spirit. The one is just as essential as the other; He that ordained the one also ordained the other. Christ received the baptism of water and also the baptism of the Spirit. These we must likewise receive, for "the servant is not greater than the Master."

But the question may be asked, "How can we receive this higher baptism, the baptism of the Holy Spirit?" We can receive it in the same manner in which the early Christians received it—by prayer and the imposition of hands of the authorized servants of God. When some of the people of Samaria accepted the gospel through the preaching of Philip, and received the baptism of water, the apostles Peter and John went down from Jerusalem and conferred the Holy Ghost upon them by prayer and the laying on of hands. (See Acts 8: 14-20.) When Paul baptized believers at Ephesus, he laid his hands upon them and they received the Holy Ghost. (See Acts 19: 1-20.) Timothy received the precious gift in like manner. (II. Timothy 1: 6.) The Lord has not authorized anyone to change this ordinance, for His laws and ordinances are unchangeable. The writer of the Epistle to the Hebrews informs us that baptism and the laying on of hands were part of the doc-

trine of Christ. (Hebrews 6: 1, 2.) Christ, as before stated, declared that the doctine which He taught was the doctrine of His Father. Therefore, in order to be in harmony with God, we must accept of the ordinance of the laying on of hands, as well as the other principles and ordinances before mentioned. But this is not all: if we are desirous of becoming perfect, even as our Father in heaven is perfect, we must live by every word that proceedeth out of the mouth of God. In no other way can we become one with Him.—W. A. M.

THE POWER OF FAITH AND PRAYER.

I WOULD just like to testify (through the MILLENNIAL STAR) of God's power in healing the afflicted. As is my custom, I arose on Friday morning, January 24th, at 5 a.m., and was in the cellar a few minutes later for the purpose of bringing some coals. There was a short piece of plank lying in my way, so I just picked it up and threw it to another part of the cellar. As it was falling it struck a piece of kindling wood that was on the floor and drove it with great force straight into my right eye, making a wound in the eyeball and damaging the eyelid. As a result I was totally blind in the injured eye and suffered much pain if I tried to use the other eye, or even to speak a few words. In fact, the pain in my head and the effect on my system is beyond my description. After being put to bed I made special prayer to my Father for deliverance, and my wife also interceded in my behalf. Immediately after I felt the healing influence come into my eye. I was at first gradually relieved of all the severe pain, and then a work of healing took place and I am thankful to say has been going on since. We also sent for the elders, and Elders James Nisbet, William Lester, and Josiah Eardley came and administered to me in the evening, when we again experienced more power and a splendid influence of the Spirit, which has been with us more or less since. There was one brother who saw the wound in the eyeball the day of the accident, but the day following could find no trace of the wound, although the eye was discolored and is yet. We can say that although the accident was a severe trial, especially as Sister Forsythe had been up only a few times after a month's confinement with a serious illness, yet we found it a blessing in more than one way, and have learned several valuable lessons. We also feel sure God will give us a complete deliverance in due course. We have had neither doctor nor medicine, for which I thank God. Hoping these few words may prove helpful to those who are looking to God for healing,

I remain your brother in the restored gospel,

JAMES FORSYTHE.

THE LORD'S PRAYER.

THE following beautiful composition was found in Charlestown, S. C., during the war. It is printed on very heavy yellow satin and is quite a literary curiosity. It is now the property of B. B. Mann, a veteran well known in Salt Lake City, Utah.

Thou to the mercy-seat our souls dost gather,
To do our duty to thee, OUR FATHER.
To whom all praise, all honor should be given;
For thou art the great God—WHO ART IN HEAVEN.
Thou by Thy wisdom rulest the world's whole frame,
Forever therefore, HALLOWED BE THY NAME.
Let never more delay divide us from
Thy glorious grace, but let THY KINGDOM COME.
Let Thy commands opposed be by none,
But Thy good pleasure and THY WILL BE DONE.
And let our promptness to obey be even
The very same—IN EARTH AS IT IS IN HEAVEN.
Then for our soul, O Lord, we also pray
Thou wouldst be pleased to GIVE US THIS DAY
The food of life, wherewith our souls are fed
Sufficient raiment and OUR DAILY BREAD,
With every needful thing do Thou relieve us,
And of Thy mercy, pity—AND FORGIVE US.
All our misdeeds in Him, whom Thou didst please
To make an offering for OUR TRESPASSES,
And for as much, O Lord, as we believe
That Thou will pardon us, AS WE FORGIVE
Let that love teach, wherewith Thou dost acquaint us
To pardon all THOSE WHO TRESPASS AGAINST US,
And though sometimes Thou findest we forgot
This love for Thee, yet help AND LEAD US NOT
Through soul or body's want to desperation,
Nor, let earth's gain drive us INTO TEMPTATION.
Let not the soul of any true believer
Fall in the time of trial, BUT DELIVER
Yea, save them from the malice of the devil,
And both in life and death keep US FROM EVIL.
Thus pray we, Lord, for that of Thee, from whom
This may be had, FOR THINE IS THE KINGDOM,
This world is Thy work; the wondrous story
To thee belongs THE POWER AND GLORY,
And all Thy wondrous works have ended never,
But will remain forever and FOREVER.
Thus we poor creatures would confess again,
And thus would say eternally AMEN!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 6, 1908.

AS TO KEEPING AND REPORTING ACCOUNTS.

WE have already offered some suggestions to conference presidents and clerks in regard to the proper keeping of records. We now present a few more hints to aid them in keeping financial accounts in such a way that they will be easily understood and, when necessary, reported.

Each conference should be supplied with a small ledger, a tithing ledger and a cash book. A caslr book has been made up in excellent shape to harmonize with the monthly financial report, containing instructions as to how it should be kept, and each conference has, or should have, one of these books, and the instructions given should be followed closely and regularly. Any ordinary ledger can be used for "the small ledger" in which accounts should be posted according to the instructions in the cash book, and a trial balance taken off each month on the form explained in the cash book. A suitable form for a tithing ledger is now in preparation at this office, and one will be forwarded to each conference as soon as it is completed. If these books are kept as desired, there will be no real difficulty in making up the financial reports at the end of the year for the office of the Presiding Bishopric.

Now, as to the headings under which expenditures should be listed. It is desirable that these accounts should be kept in a uniform manner throughout the mission. The following headings appear in the forms for monthly reports:

"Paid to Poor (out of poor fund)."

This is sufficiently plain so that "he who runs may read," and he who reads may understand. Only that which is paid out of the poor fund, not out of tithing or any other fund, is to be listed here.

"Elders' Expense (out of mission fund)."

This means simply donations received for the purpose of assisting the elders, and does not justify in any instance the payment of tithing money for this purpose, nor money from any other source than that indicated.

"Book Expense."

This should include money paid for express or postage on books or STARS; for wrappers or any other expense in the book business;

and the amount thus expended should be deducted from the book money collected, and the balance be remitted to the Liverpool office.

"Hall Rents (out of tithing)."

This means only money paid for rent of meeting places.

"House Rents (out of tithing)."

No expenditures are to be made under this head unless first authorized by the mission president. Ordinarily there is no need for this heading. Money should not be expended simply because a heading is provided for it in the form for reports.

"House Maintenance (out of tithing)."

That also is superfluous as no such expenditure is authorized ordinarily in this mission.

"Taxes (out of tithing)."

The same remarks will apply to this case.

"Books, Tracts, etc., for missionaries."

The same remarks will also apply in this particular.

"Stamps, Stationery, etc. (out of tithing)."

Under this heading should be charged conference office expenses such as postage, blank books, letter heads, pens, ink, etc.

"Incidental Expenses (out of tithing)."

Under this heading should be listed expenses for baptisms and anything out of the ordinary outlays provided for under such headings.

Vouchers are required for all disbursements. This has not been complied with in a number of instances. Blanks for vouchers will be supplied from this office on order from the conference president. In the case of small expenditures for which it is not practical to obtain a voucher, they should be all listed and itemized on a separate voucher once a month and signed by the conference president. These vouchers should accompany the monthly financial report sent to this office, in every instance.

In making financial reports to the Liverpool office please omit the halfpence. They should be marked on the local account books, but not on the reports sent to this office. This will save us some trouble and be no detriment to the conference accounts.

We desire to impress upon the brethren the necessity of sending in their monthly reports promptly. Some of them linger along to a late date, making it impossible for us to include them in our monthly report to headquarters. The Leeds conference makes it a rule to hold the monthly priesthood meeting on the last day of the month, when all labor reports are required to be made, and then the conference clerk is able to send in the conference report in due time. If every branch will send to the conference president its report on the Monday immediately succeeding the last Sunday in the month, no matter on what date it falls, the matter will be

greatly facilitated. Then if the labor reports are handed in on the last day of the month everything can be duly reported to the Liverpool office. When the financial monthly report is ready there need be no waiting for the labor report, but it should be forwarded as promptly as possible.

We have endeavored to make these few simple matters as plain as possible, for the guidance of our brethren who have not been accustomed to keeping books, and for the benefit of new hands called to the work by the conference presidents, so as not to confine elders too long in office work, but to give them the opportunity of laboring in the general missionary field. Whatever is worth doing at all is worth doing well. We expect the conference presidents to oversee all this clerical work, for they are held responsible, and vigilance is required in the rendering of accounts in the branches as well as in the conference offices.

A splendid system of keeping financial accounts prevails in the offices of the First Presidency and the Presiding Bishopric, so that every individual is credited with the amounts donated for tithing or other purposes, and a strict account is kept and rendered of every sum, however small, that is received or expended. We hope that all our brethren will be interested in having the accounts kept according to order and reported in due form at the time and in the way required. This is part of our duty. We should be as diligent in its performance as in proclaiming the message which we have to bear to the world, and in imparting instruction to the Latter-day Saints and to each other. Let none of us be counted as "a slothful and unprofitable servant."

C. W. P.

In the Millennial Star for January 23rd, 1908, appeared in the departures from Scandinavia the names James R. Petersen and R. J. Petersen, whereas they should have been Richard Andersen and P. J. Petersen.

An "Outsider" Defends the "Mormons."—A pamphlet of sixteen pages has just been published, giving the views of a gentleman not connected with the Latter-day Saints, in regard to their character, and refuting many of the absurd stories put in print concerning "Mormonism" and the "Mormons," and particularly the errors occurring in a pretended account of "Mormonism" given in an Encyclopædia. The writer was moved upon to publish this pamphlet because of the refusal of certain newspapers to print his corrections of falsehoods that appeared in their columns. He speaks from acquaintance with many of the elders of the Church, and from a close study of the subject from both sides. In order to bring the cost within reach of every one who desires correct information, it is to be sold at one penny per copy. No doubt many of the elders would like to have this little work to dis-

tribute, and we will obtain them and send them for ninepence per dozen. The author, Mr. Eugene Hindle, is a well-known and respected artist, of Nelson, Lancashire, and we appreciate his endeavors to deal fairly with a people and a cause that is so much misrepresented. We bespeak for his effort careful and general consideration.

Het "Mormonisme."—A publication called *Kerk en Secte*, in the Dutch language, is widely circulated in Holland, and as its name denotes, gives an account of the various churches and sects in Christendom. One series has been completed and another commenced, the first number of which bears the title we have here copied. The editor of these brochures is Dr. S. D. Van Veen, and by his invitation a paper was prepared on the history, doctrines, organization, status and prospects of the Church of Jesus Christ of Latter-day Saints, commonly called "Mormonism." It appears to be the policy of the publishers to give a fair representation of all the different religious bodies from their own standpoint. That is the only correct method of presenting them, but is very rarely adopted. The usual way is to give particulars from the opponents of those systems, at any rate that is the common course in reference to the Latter-day Saints. The editor of *Kerk en Secte* is entitled to great credit for the liberality exhibited in his course. The current number of *Kerk en Secte* is devoted to the subject of "Mormonism," written by President Charles W. Penrose for that publication; translated into Dutch by Elder Paul E. Roelofs and supervised by President Sylvester Q. Cannon. It may therefore be considered a correct translation. The work consists of fifty-two pages in clear type, on good paper, with a neat cover, making a very presentable little work. It is a succinct exposition of the subject treated upon and will no doubt spread much information, correct grave misunderstandings and serve to dispel to a large degree among the Dutch speaking people the prejudice that prevails against "Mormonism." Single copies of the work cost eightpence, English money, and each series consisting of ten numbers costs five shillings.—Publishers, Hollandia-Drukkerij te Baarn.

A GROUP OF TESTIMONIES.

My husband desires me to write and tell you he wishes to add his testimony to healing by faith. We are not members of the Church of Jesus Christ, but my husband is anxious to join the Church. Our little girl, three years and seven months old, was suffering from abscess in the ear. The doctor was attending her. Elders Lowe and Ludlow called on Thursday evening, November 21st, 1907. We asked them to administer to her. Afterwards she

slept for four hours. That was the first night she slept that week. She was much better the next morning, and is now quite well.

Yours sincerely,

SUSAN GILMORE.

READING in the MILLENNIAL STAR of the many cases of healing, I wish to add to them my testimony of the goodness of God to me. For years I was subject to epileptic fits, and was almost totally deaf. One day, about three years since, an elder of the Church of Jesus Christ of Latter-day Saints called at my door. I invited him into the house and we had a long talk upon the principles of the gospel. The earnestness of his talk and manner brought me to realize my position. I commenced going to the meetings, and was soon convinced that the Latter-day Saints are teaching the gospel of Christ, and that they have the Divine authority necessary to officiate in the ordinances of the gospel. I requested the elders (Joseph Everett and William Hardy) to lay hands on me and bless me. This they did, and almost immediately I received my hearing, and from that day until this I have never taken another fit. I know that it was by the power of God I was healed. I know also that the Church of Jesus Christ of Latter-day Saints is indeed the Church of Christ, and that all people who wish to be saved must render obedience to the everlasting gospel.

Your sister in the faith,

MARY ANN WILSON.

I THOUGHT perhaps it might interest my brothers and sisters to hear how I was converted. In 1905, two missionaries were holding meetings on the Market Hill in our town. A girl friend asked me to go with her to hear them, which I did. I was not at all interested at first, but after going a few times, I found people treated them rather badly, and I wanted to know the reason. I soon learned they were "Mormons" from Utah. When the meeting was over this particular Sunday, I got near an elder and asked if I might call on him. He gave me permission. My friend advised me against going. But I went, merely, as I thought then, out of curiosity, but it was the hand-dealing of God. The elders were very courteous to me, and explained the first principles of the gospel; they also lent me some books, and invited me to call again, which I did. And each time I learned more of this grand and glorious gospel. My friend and I finally parted. I had a Church of England clergyman, local preachers, and several ladies call on me and try to turn me. But I told them when I wanted to know anything about the "Mormons" I would go to the representatives of the Church, not anyone else. My mother and brothers and sisters were very bitter, but I did not mind that so very much, although it hurt me. I had found something valuable and priceless. I was baptized a year last October. I have received innumerable

blessings. One instance in which I was greatly blessed I will relate. The latter end of November I had quinsy very bad. I had the services of a doctor. The pain was awful. I wrote to President Peterson requesting the saints to fast and pray for me. They did, and my throat gradually got well. Three weeks before I had tonsilitis, and they fasted and prayed for me, and I was healed. I am indeed thankful for their kindness. I also thank our Heavenly Father for His goodness and mercy to me. Dear brothers and sisters, if we are faithful and true, abundant blessings will be ours, and finally we shall have a crown of glory. I know that this is the only true gospel, that Jesus lives and is the Son of God; also that Joseph Smith was a true prophet of God.

I am your sister in the gospel,

MABEL A. WOODWARD.

I HAVE read in the MILLENNIAL STAR with great rejoicing the testimonies of those who have received happiness and blessings through the teachings of the Latter-day Saints, and I would like to add mine to their number, and to proclaim to all the world that my husband and I know that their teachings are true, and that they are divinely authorized of our Heavenly Father to preach His everlasting gospel. I was taught from my birth to believe in the doctrines as set forth by the Church of England. At the age of fourteen I was confirmed and appointed a Sunday and day school teacher, in which position I had to study my Bible and things pertaining to the Church of England, so that I might pass examinations to qualify me to teach the same. But although I had to study so much and teach, I must say that I did not know the true meaning of the Scriptures. I have learnt more since meeting with the true servants of God than I ever should have learned had I studied all my lifetime. How we do lift up our hearts in praise and thanksgiving to our Heavenly Father that it was His will to lead elders to our home! We feel we never can thank Him enough. When we look around us and see the blindness of those who are so-called ministers leading the poor blind souls, and teaching quite another gospel to that of our Savior, we know that His words will be fulfilled and they will all fall into the ditch.

I must say that I had always tried to live as near to God as I knew was right, but still we know now that we were far from right. The first gospel conversation appealed to both my husband and myself, and we looked forward with pleasure to each succeeding visit. We were never tired of hearing the glorious truths set forth by the servants of God, and I declare to all the world that if all the wealth of the world were laid at my feet I would not exchange it for the knowledge that I have gained through joining the Church of Jesus Christ of Latter-day Saints. I would like to add that I know God answers our prayers. I was anxious to be

baptized, but my husband seemed as if he would like to wait a little time. I prayed earnestly to God that He would show me if it was quite right that I should be baptized, and if so, guide us and help us that that ordinance might be performed, and one morning while kneeling I seemed to hear these words, "This is the way, walk ye in it," and all day I heard them, wherever I went. I felt then that I should have my wish gratified and we praise God for His goodness. We were baptized, and now we pray to our Heavenly Father to bless us and help us to keep the covenants that we have made with Him, and fill us with His Spirit to train our little boys to become saints of God. We know that our Father in Heaven is blessing us, and we pray that He will open the hearts of all our dear ones that they, too, may embrace this glorious gospel, that we may all be a happy family in Christ Jesus. May our Father's choicest blessings be upon His true servants, and we pray that they will be protected from the world and see the rewards of their labors.—E. HART.

FROM THE MISSION FIELD.

Departures.—The following missionaries sailed to-day per s.s. *Baltic*: From Great Britain—Charles W. Sherwood, George T. Beesley, Shirley Y. Clawson. From Switzerland and Germany—Clifford E. Young, Francis M. Davis, Edgar B. Thatcher, Ivan A. Dahlquist. The following missionaries sailed to-day per s.s. *Dominion*: From Great Britain—Archie L. Stokes, Richard J. Smith, Benjamin Weston, Benjamin W. Dansie, Joseph W. Jones, Stephen G. Chandler. From the Netherlands—Le Roy G. Pickering. With the company were ten emigrating saints, which was in charge of Elder Richard J. Smith, with Elders Le Roy G. Pickering and Benjamin Weston as assistants.

Baptisms.—We take great pleasure in reporting a baptismal service held in the Chadderton Baths, Middleton Road, Oldham, January 29th, 1908, at which about twenty-five saints and friends were present. Elder James H. Platt spoke on the necessity of baptism, and advised those who are not members of the Church to investigate the gospel with a prayerful heart. Two converts were then baptized by Elder James H. Platt.

President Ralph A. Badger, of the South African mission writes: "We are pleased to report the baptism of six converts during the month of December last, one at Kimberly, by Elders James G. McKay and George W. Simons, two at East London, by Elders Samuel N. Alger and Alma T. Jones, and three here at Woodstock, baptized by myself. This month (January) is seeing its fruits also, as we have had reported a baptismal service of five candidates and others expected. Look for great things from South Africa during 1908.

Socials.—On Saturday evening, February 1st, a concert was held in the Secular Hall, Manchester, in honor of President George T. Beesley and Elder Charles W. Sherwood, who sailed for home per s.s. *Baltic* to-day. The program was an excellent one, and rendered by a splendid array of talent. Elder John Olsen acted as chairman. Elder Julian M. Thomas presented tokens of love and respect from the conference elders to President Beesley, and to Brother Sherwood from the Manchester branch, the conference uniting in wishing the released elders a pleasant journey home, and much happiness in the future.

The saints and friends of the Huddersfield branch tendered Elder Shirley Y. Clawson a farewell social on Monday evening last, prior to his departure for his home in Zion. A very pleasing program was rendered, after which refreshments were served, and a very pleasant time was spent. Elder Clawson was presented with an elegant dressing case as a token of their love and appreciation.

District Meetings.—On Sunday, January 26th, 1908, two very encouraging district meetings were held in the Victoria Hall, Mechanics Institute, Pudsey (Leeds conference), at 2:30 and 6:30 p.m. The weather was disagreeable, but over fifty attended in the afternoon and listened attentively to a discourse on the personality of God, by Elder Thomas E. Towler of the Clayton branch, and the first principles of the gospel by Gilbert D. Weaver, presiding elder of Pudsey branch. In the evening more than one hundred people were in attendance, and enjoyed the service. Elder J. A. Rockwood preached upon the unity of the saints and of the blessings enjoyed in the ancient Church, but which are not found in the churches of to-day. He showed that a departure from the primitive faith had taken place, and quoted scripture to prove that such a condition was foreseen by the prophets. The speaker bore a strong testimony that, according to promise, the gospel, with its many gifts and blessings, had been restored and the Church established once more after the primitive pattern. Sister Lillian Jefferies of Bradford sang in an inspiring manner "The Star of Bethlehem." Conference president Willard B. Enniss presided at both meetings, and made a few closing, encouraging remarks. A kindly feeling was manifest by all, and much good was accomplished. A small branch of the Church is located at Pudsey and two elders are stationed there to continue the work.

Special Meetings at Lancaster.—On Sunday, Februay 2nd, special meetings were held at the Collegian Rooms, Gage Street, Lancaster, at 2:30 and 6:30 p.m. President Charles W. Penrose and Elders Edward M. Rynearson and L. Garrick were in attendance. The hall had been specially engaged for the occasion; large posters had been prepared and hand bills circulated announcing the meet-

ings. In the afternoon about sixty persons, two-thirds of them non-members of the Church, were present. Hymn leaflets were provided and were used by the assembly with good effect. After the opening exercises the sacrament was administered to the saints, and Elder L. Garrick addressed the congregation on the first principles of the gospel, gave an account of his conversion to them and his going to Utah after traveling over most parts of the globe, where he found the best people he had ever met with on the earth. President Penrose followed, expounding the principal doctrines of the Church and holding the congregation in close and earnest attention from beginning to end. In the evening about ninety persons were present, a very large preponderance of them not being Latter-day Saints. Elder Edward M. Rynearson explained in a forcible manner the faith of the saints, referring to the Bible, the Book of Mormon, and the Doctrine and Covenants in support of his remarks. President Penrose then delivered a discourse on the order and organization of the Church established by Jesus Christ and His Apostles, showing that there was a real Church built up by Christ, and the nature of its constitution, officers and doctrines. He dwelt upon the necessity of the birth of water and of the Spirit, showing that both were essential to salvation; depicted the falling away from that Church and Divine authority and the absence of it in Christendom and heathendom, and proclaimed the restoration of that authority and Church through the Prophet Joseph Smith, bearing strong testimony to the divinity of his mission, and the outpouring and manifestation of the Holy Spirit in these latter days. A profound impression was made upon the congregation, many of whom were thinking people of an intellectual and religious class, and most of them greatly enjoyed the meeting. Some fine solos were rendered by two young ladies, and the entire services were highly satisfactory and caused much talk in the town on Monday of a favorable character. The meetings at Lancaster are likely to bring forth much good fruit, and the saints there are greatly elated over the event.

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